

AUXILIARY GUIDE NUMBER FOR JUNE

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"Latter-day Saints do not believe in 'pinned-on' religion and education, but take a stand for the real development of the individual and his unification with God Almighty."—LEVI EDGAR YOUNG.

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"ROYAL LAW, ACCORDING TO THE SCRIPTURE"

PRESIDENT J. REUBEN CLARK, JR.

My brethren and sisters, may I have your faith and your prayers on this occasion? I believe I voice the feelings of all of you when I say, thank God for our choir, for its leader, and for the organists. Nay, I say, thank the Lord also for the organ, built when we were in our infancy, unexcelled at the time and unrivalled still in the spirit and the hope of its message. We who have been in foreign lands and have had its consoling tones in our midnight hours of anxiety, know something of its message of peace. We know something of the way in which the Lord's word and His music may be made to fill the earth.

I want to take this occasion to thank my Heavenly Father, as a member of this Church, for the return amongst us, of one whom I regard as the greatest missionary of his own generation. I refer to the Honourable Reed Smoot.

I went East to live at about the time he went into the Senate. I know something of the feeling that then existed toward us. I have seen the smile of disdain and the curl of the lip of scorn, at the statement that one was a "Mormon." During the thirty years of Senator Smoot's tenure of office, I have lived a great part of my time in the East, in the same environment to which both of us went, when he went into the Senate. I want now to say to you, brethren and sisters, that, judged, at any rate by my human wisdom and understanding, no other contributing cause equals that of the service which he has furnished, to the change that has come among the people of the earth who now honour and

respect, where formerly they scorned and despised. Furthermore, Senator Smoot has given to his country a devoted service rarely equalled and never excelled.

I am keenly aware of, and deeply grateful for, the great honour the people have bestowed upon me. I am also aware that a responsibility equally great comes with that honour. May I say that just now I am thinking more about the responsibility than about the honour.

Should any of you have hopes about my work in this high office to which I am called, I trust I shall not too much disappoint you. If any of you have misgivings, I can only say that your misgivings can hardly be greater than my own. I am keenly conscious of my own deficiencies. I come late in life to a new work.

But whatever shall be the outcome of my humble service, whatever shall overtake me, there shall be yet abiding with all of us eternal truth, which is light and life, even life everlasting.

We shall still know that "The glory of God is intelligence," and that we, His children, are heirs and subjects to that same law, for the glory of man is intelligence likewise.

JOY IS THE OBJECT OF EXISTENCE

There will still be with us the knowledge that man was not made merely that he might suffer pain and want and sorrow, but that "Men are that they might have joy"—a joy that is not the passing pleasures of the flesh nor of worldly riches, but the joy of a clean body and a clean mind, the joy of right living, the joy of growth and progress, the joy of brotherly comradeship one with another, the joy of spiritual communion with the Infinite, the joy of the knowledge of everlasting life and eternal progression.

We shall have the joy of work, too, for man also is that he might work. He went forth from the innocence of Eden to the God-like knowledge of good and evil, with the Divine blessing—not curse—as it seems to me: "In the sweat of thy face shalt thou eat bread." And save in extremity, no man may rightfully violate that law by living by the sweat from the brow of his brother. It is the eternal, inescapable law that growth comes only from work and preparation, whether the growth be material, mental or spiritual. Work has no substitute. Idleness brings neither profit, nor advantage, nor good—only a withering decay and death. The world is near to forgetting all this; I hope that we as a people shall keep it ever in remembrance, for in proportion as it is forgotten, evil will rule.

The world is moaning in tribulation. I do not know the cure. The questions involved are so nearly infinite in their vastness, that I question whether any human mind can answer them. But it is my faith, that if the people shall shun idleness; if they shall cast out from their hearts those twin usurpers, ambition and

greed, and then shall re-enthroned brotherly love, and return to the old-time virtues—industry, thrift, honesty, self-reliance, independence of spirit, self-discipline and mutual helpfulness—we shall be far on our way to returned prosperity and worldly happiness. We must again yield fealty to the law that mouldering wealth, however great, is a mere shadow compared with the living, enduring riches of the mind and heart. We must remember the command given to Israel of old, “Thou shalt love thy neighbour as thyself,” which, says James, is “The royal law according to the scripture.” The world problem is not primarily one of finance, but of unselfishness, industry, courage, confidence, character, heart, temperance, integrity and righteousness. The world has been on a wild debauch, materially and spiritually; it must recover in the same way the drunken reprobate recovers; by repentance and right living.

We here are strengthened, even in our want, by the knowledge that in this wilderness of modernism, with its mounting error and multiplying nostrums, with its new thought and strange action, man is not left to wander unguided save by the truth given to him when he moved in a different world, with different standards, problems and ideals. For we know that the Almighty, in pace with the progress of His children, will speak to them from time to time, giving them further light and wisdom, measurable to their new needs in their new life. We know that individually, each of us may so live that he may ask for Divine help, with the assurance that aid will come.

OUR HEAVENLY FATHER HAS NOT FORGOTTEN US

And in this time of stress, it is our right also to know that our Father has not forgotten us, though we have well nigh forgotten Him; He has not shut the heavens from us; He has not cast us out from His care; He has not walled off His love against us. He is still the Good Shepherd, reaching after, watching over us, with the tenderness of the Infinite. His love and His care are eternal.

Standing before Capernaum, Jesus said: “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

To the multitude on the Mount, He said: “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

The Psalmist sang: “The judgments of the Lord are true and righteous altogether.”

Thus is the law, the promise, and blessing.

The Master, speaking with spiritual intent, said to Simon Peter: “Feed my sheep.” This command of the Saviour makes it greater and nobler by infinity, to feed the mind and spirit of man, than to crush his body or to break his will. It is my duty. It will be my effort to follow after the mandate of the Master. To this

service I pledge the best I have of experience, of wisdom, of faith.

Two thousand years ago to-day, as the historians count, Christ came in through the gates of Jerusalem to the temple, the multitude going before, bearing palm branches and crying: "Blessed be the king that cometh in the name of the Lord." The multitude cried out, thinking Him an earthly king; we know Him as the Sovereign of our souls, as the Redeemer of the world, as Him who died that man might live. Let us not forget Him nor His truth, lest we "crucify to ourselves the Son of God afresh."

God lives. We are His children. He has given back to earth His Priesthood. He has spoken and is speaking through His prophets. To each of us He gives spiritual light just in the measure we are ready and willing to take it, and His blessings are ours, not for sinning disobedience to the truth already given, but through the righteous keeping thereof. We may not rightfully expect that God will flash either to our minds or to our spirits new knowledge for which we are not ready, and for which we have no need. We may rightfully expect only that God will give new lessons when we have learned the old ones, and they no longer serve our wants.

God grant us the supreme knowledge, proclaimed by the Master on His way to the spiritual agony and ecstasy of Gethsemane: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

To His children on this hemisphere Jesus said: "I am the light and life of the world," and to Martha, she of the almost perfect faith: "I am the resurrection and the life; he that believeth on me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

God grant to us the gifts of His Holy Spirit, and provide us with the needful things of life. May He bless me with the spirit of my calling. Will you make your prayers in my behalf that I may do His service righteously?—(Address delivered April 8th, 1933, at the 104th Semi-annual Conference, held in the Tabernacle, Salt Lake City, Utah, U. S. A.)

BRANCH PRESIDENTS AND ADDRESSES

[As announced in the last issue of the *Millennial Star*, we are publishing herewith a complete list of the branch presidents of the British Mission, together with the address of each.—EDITOR.]

BIRMINGHAM DISTRICT:

Handsworth—Norman Dunn
39 Poplar Road, Edgbaston
Birmingham.

Sparkbrook—Wm. St. John Yates
30 Harvington Rd., Weoley Castle
Selly Oak, Birmingham.

Dudley Port—Henry Groom
10 Blackacre Road
Dudley.

Nuneaton—Wm. T. Nightingale
14 Winfield Road
Nuneaton.

Kidderminster—Robert Dunn
5 Summerview, Bewdley Hill
Kidderminster.

Wolverhampton—Eliot D. Ward
6 Bristol Road, Edgbaston
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5 North Street, Bedminster
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"Kazbec," St. Stephens Road
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Cirencester—Joseph H. Chapman
1 Watermore Villas
Cirencester.

Plymouth—Walter Shortle
3 Arlington Road, Lipson
Plymouth.

Stroud—Arthur A. Fletcher
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120 Morehampton Road
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Runswick House, Princes Ave.
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Leeds—Samuel Mitchell
12 Luther Street
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5 Fern Gore
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"Lawn Cottage," Roby Drive
Birkenhead.

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16 Scott Park Road
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32 Oozehead Lane
Blackburn.

Bootle—Reginald L. McGhee
1 St. Mary's Avenue
Bootle.

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8 Eldon Street
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Liverpool—James H. McWilliams
30 Liberty Street
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91 Bradshaw Street
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Wigan—Norman H. Rickard
137 Darlington Street
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11 Lundhurst Road
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23 Reighton Road
London, E. 5.

South London—Lewis H. Tarr
35 Kennmerton Road
London.

St. Albans—William J. Jolliffe
52 Wiltshire Avenue
St. Albans.

Watford—William J. Jolliffe
52 Wiltshire Avenue
St. Albans.

MANCHESTER DISTRICT:

Bolton—William Barton
11 Lloyd Street, Astly
Bolton.

Hyde—Thomas Beverly
10 Orchard Street
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Manchester—William Gregson
62 Prestbury Road, Macclesfield
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Oldham—Albert Kershaw
1 No. 3 Court, Greenacres Road
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257 Whitworth Road
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20 Prior Terrace
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Middlesbrough—J. A. Thompson
28 Dale Street
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Shildon—Thomas Dinsdale
49 Chandos Street
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26 Boosbeck Road
Skelton.

Sunderland—Frederick W. Gates
161 St. Luke Road, Ford Estate
Sunderland.

South Shields—Chas. M. Ellwood
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West Hartlepool—W. H. Allason
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Eastwood—Douglas R. Clawson
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Hucknall—Samuel Pears
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Leicester—George E. Gent
“Royden,” Danstall Avenue
Leicester.

Loughborough—G. W. Winfield
148 Paget Street
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Mansfield—Frank R. Bennett
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Nottingham—T. Taylor Cannon
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Airdrie—Thomas Graham
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Edinburgh—John Houston
19 Gorgie Road
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Glasgow—Robert McQueen
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Doncaster—George W. Thompson
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Rawmarsh—Joseph T. Quinney
New Cottages, Upper Haugh
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5 Thorndale Avenue
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Merthyr—Allan N. Adams
1 Dane Terrace
Merthyr.

Pontllanfraith—W. Griffiths
63 Llanpach Road
Abercarn.

Pontypool—Richard C. Thomas
Severn View Place
Varteg.

PRIESTHOOD

INASMUCH as this is our last month of Priesthood activity of the year, conduct a review of the progress made in each department of the branch. Where has there been failure? Where has there been progress? Use the past as a stepping stone for better work.

First Week. Opening exercises. Local Priesthood activity report. Two twelve-minute talks: First—"The Holy Ghost," references, *Articles of Faith*, pages 157-167. Second—"The Sacrament of the Lord's Supper," references, *Articles of Faith*, pages 171-177. Class discussion to follow.

Second Week. Opening exercises. Priesthood activity report. Lesson: *Branch Supervision*. Chapters XIII-XV, "Genealogy," and "Auxiliaries."

1. When was the first temple built? Where?
2. Where did we get the information concerning "Work for the Dead?"
3. How many auxiliaries are there in the Church?
4. Discuss the most efficient methods of proselyting.

Third Week. Opening exercises. Priesthood activity report. Two twelve-minute talks: First—"Authority in the Ministry," references, *Articles of Faith*, pages 179-189. Second—"Foreordination and Pre-existence," references, *Articles of Faith*, pages 189-194. Additional material may be found in Talmage's *Jesus the Christ*. Class discussion to follow.

Fourth Week. Opening exercises. Priesthood activity report. Lesson: *Branch Supervision*. Chapters XV, XVI, XVII, XVIII. "Transgression and Transgressors," "Missionary Elders in Branches," "The Dependent Branch," and "The Branch as a Happy Family." Objective: Let unity and love be our every-day aim.

1. How should we work with a member who has transgressed a law?
2. What should be the goal of each Branch of the Church?

L. G. R.

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. Have one of the sisters give a few practical hints on "Spring Cleaning." Lesson text: *Theology*—Lesson 9. Centennial Tract No. 18. "Women and Marriage." Objective: To show that "Mormon" women enjoyed freedom several decades before the general emancipation of women in other communities and churches.

Second Week. Opening exercises. Preliminary programme. Let a sister sing a song, following an explanation of its origin, or, after giving in brief, the life of its composer. Lesson text: *Teacher Topics*—The Beatitudes. Lesson 9. Objective: To emphasize that the application of the Beatitudes in our daily lives insures true happiness.

(Continued on page 330)

THURSDAY, MAY 18, 1933

EDITORIAL

RESTORATION OF THE PRIESTHOOD OF AARON

THE Prophet Joseph Smith, in the twenty-fourth year of his age, when translating the Book of Mormon, read from that sacred record how that in ancient ages, people were baptized by immersion on the American Continent for the remission of sins. Desiring to know from the Lord concerning this important ordinance, about which he was not familiar, both he and Oliver Cowdery, his scribe, went into the woods nearby on May 15th, 1829, and prayed to the Lord for light. As they did so, a heavenly being appeared unto them—a resurrected, glorified being—who declared to them that he was John the Baptist, the same who had lived at the time of the Saviour, and who had baptized the Son of God. This heavenly messenger informed Joseph and Oliver that he came under the direction and authority of Peter, James and John, on whom the Saviour, while on the earth, had conferred the keys of the Melchizedek Priesthood. He then laid his hands upon the heads of these two young men, and ordained them to the Priesthood of Aaron, using the following words:

Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

Commanded by the angel, they baptized each other, and conferred upon each other the Priesthood of Aaron, which they had just received. Filled with joy and the Spirit of the Lord, they spoke and prophesied of the future greatness of the work of God.

In the Pearl of Great Price, this memorable event, the ordination of Joseph and Oliver, is described in magnificent language. There are few passages written anywhere which excel the lofty sentiments therein expressed. The Prophet says:

Immediately on our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And, again, so soon as I had been baptized by him, I also had the spirit of prophecy. When standing up I prophesied concerning the rise of this Church, and many other things connected

with the Church and this generation of all the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being more enlightened, we began to have the Scriptures laid open to our understanding, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of.

John the Baptist instructed them with regard to the duties and authority of the Aaronic Priesthood which he had conferred upon them. He held the keys to that Priesthood. He was a descendant of Aaron, the High Priest, who ministered with and under the direction of Moses. He had been especially ordained for the purpose of preparing the way for the Saviour, and was His forerunner. He was commissioned to preach the gospel of repentance to the Jews who had fallen away from the teachings of Moses. Aaron, after whom the Lesser Priesthood is named, was the elder brother of Moses. He it was whom the Lord told Moses to ordain to be his mouthpiece when he went before Pharaoh, to bring about the deliverance of the children of Israel from their Egyptian bondage. This Priesthood was promised to Aaron and his lineage among the children of Israel until the time of John the Baptist, who, as the lineal descendant of Aaron, was ordained to and authorized to minister in its ordinances.

From the time Joseph Smith and Oliver Cowdery received their ordination under the hands of John the Baptist, the membership of the Aaronic Priesthood has increased steadily, notwithstanding the adversity and persecution the Church has suffered. In the Stakes and wards and branches of the Church there are nearly 83,000 who bear the Aaronic Priesthood, a mighty army of boys and young men who are qualifying in the labours and duties of that Priesthood, to carry greater responsibilities through the intensive training they are now receiving through the devoted labours of the Presiding Bishopric of the Church.

When a man joins the Church, shows faith in the Gospel of Jesus Christ, and is seeking to gain knowledge of its principles, and endeavouring to live in accordance with the instructions and commandments given to the Church, he is recommended to be ordained to the Aaronic Priesthood. Generally he receives the office of a deacon. As he shows his worthiness, he is ordained a teacher, and then a priest. Later on, if he has been faithful to the duties of these offices, and lives the Gospel, he is advanced to the Melchizedek Priesthood.

One of the functions of the Aaronic Priesthood is the work of the preparatory Gospel, that is, the promulgation of the first principles thereof; also the teaching of the law of carnal commandments, or the moral law, and its observance among the members of the Church. Then it has the authority also to perform the outward ordinances of the Gospel, such as the ordinance of baptism and of the Sacrament. Priests also have the authority

to ordain other members of this Priesthood, while the teacher functions as a ward or branch teacher in the homes of the saints, one of the finest callings in the Priesthood.

Such was the authority conferred upon Joseph Smith and Oliver Cowdery on the memorable day of May the fifteenth, 1829, and now held by over eighty thousand young men of the Church of Jesus Christ of Latter-day Saints, a veritable army of the Lord.—
JAMES H. WALLIS.

RELIEF SOCIETY

(Concluded from page 327)

Third Week. Opening exercises. No preliminary programme—see Projects Nos. 4 and 5 in Lesson Leaflet, page 16. Lesson text: *Literature*—The Delight of Great Books. Lesson 9. Modern Irish Poetry. Objective: To show the connection between the history of Ireland and the themes developed by her modern poets.

Fourth Week. Opening exercises. No preliminary programme—follow programme as outlined in Lesson Leaflet, page 16. Lesson text: *Social Service*—Life Worth Living. Lesson 9. Centennial Tract No. 9. "Guide Posts to Happiness." Objective: Complete happiness is founded only upon intelligent development of the physical, mental and spiritual attributes.—RINTHA PRATT DOUGLAS.

SUNDAY SCHOOL

SACRAMENT GEM FOR JUNE

AGAIN we meet around the board
Of Jesus, our Redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

GOSPEL DOCTRINE DEPARTMENT

June 4. Concert recitation. (See Lesson Leaflet) Lesson 20. "The City of Zion or New Jerusalem." Objective: To show that God's purposes will be fulfilled.

In this lesson lay special stress upon two facts, namely, (a) that the promises of God with respect to the establishment of Zion are sure of fulfillment, and (b) that the Latter-day Saints should prepare themselves for this great work. Suggestions for discussion:

1. Why in your judgment should the world have two capitals in the latter-days?
2. Why are God's promises contingent upon the faithfulness of those to whom they are given? Otherwise, would man's agency be violated? How?

3. Why is it impossible for a man to obey higher laws if he is unable to obey the lesser ones?

4. What is the meaning of the word Zion?

June 11. Lesson 21. "The Basis of Human Rewards." Objective: To show that God is the essence of fairness and love.

Laws are of universal application and invariably operate. There is no such thing, neither in natural nor spiritual matters, as "getting something for nothing." It is heartening to know that Deity always rewards us precisely as we deserve. Suggestions for discussion:

1. What, then, is the meaning of the expression, "Ye are saved by grace?" In what sense is salvation a gift of God?

2. Why is the sectarian doctrine of unmerited rewards unfair both to Deity and man?

3. Why is obedience necessary to progress? Illustrate this by discussing modern radio development.

4. Is nature bound when we obey her laws? Is she under any obligation when we do not obey her laws? Give several illustrations.

June 18. Lesson 22. "The Word of Wisdom." Objective: To show that the "order and will of God" should be sufficient unto obedience.

Too much stress can not be laid upon the fact that the Word of Wisdom was given as a *warning and fore-warning of the conspiracies of evil men* in latter days. The activity of the liquor and tobacco trusts to foist their products upon the public, irrespective of the injury done to users—men, women and even children—is a literal fulfillment of this warning. The Latter-day Saints have no excuse for being deceived by these trusts. Suggestions for discussion:

1. Should not the "order and will of God" be as binding upon us as a commandment? Explain.

2. Why is the word of God transcendentally more important than the opinions of men—even experts?

3. Why do enslaving habits detract from the freedom which God has prepared for the faithful?

4. How does resistance to sin make men free?

June 25. Review.

NEW TESTAMENT "A" DEPARTMENT

June 4. Concert Recitation. (Romans 12: 17-18.) To no man recompense evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Lesson 19. "The Beatitudes. (d) Blessed are the merciful." Objective: To show the value to mankind of mercy or compassion.

June 11. Lesson 20. "The Beatitudes. (e) Blessed are the pure in heart." Objective: To show how purity of heart leads to

purity of action, and is essential to the development of moral and religious life.

June 18. Lesson 21. "The Beatitudes. (f) Blessed are the peacemakers." Objective: To show the practical value of conciliation, and the evil which results from contention.

June 25. Quarterly Review.

PRIMARY DEPARTMENT

June 4. Lesson 57. "Jonah Repents and Trusts in God." Texts: Jonah 2, 3. Objective: The Lord is mindful of those who repent and do good.

June 11. Lesson 58. "Jonah Receives Another Lesson." Text: Jonah 4. Objective: To be tender to others is to be like God.

June 18. Review Lesson.

June 25. "Amos, the Prophet Who Surprised Israel." Text: The Book of Amos. Objective: Those who seek good and not evil shall truly enjoy life.—*The Instructor*.

It is suggested the two and one-half minute talks be based upon the following topics: "Blessed Are the Pure In Heart," and "What Prayer Has Done For Me."

For singing practice during the month of June, the following songs are suggested: "Why Should I Falter—O Saviour of Mine," and "I'll Strive While Young to Tune My Voice."

—L. T. N.

MUTUAL IMPROVEMENT ASSOCIATION

SLOGAN: "We stand for the Enrichment of Life Through Constructive Use of Leisure and Personal Service to Fellow Man."

First Night. Opening exercises. Slogan talk: "The Value of Clean Thinking." Lesson: Chapter 35. "The Hope of Tomorrow." Objective: To show that the cause of human liberty is the cause of God.

1. How does science support the doctrine of the resurrection?
2. What is the ultimate hope of Latter-day Saints?
3. Explain the quotation, "Procrastination is the thief of time."

Activity Programme: Part One. "Retold Story."

Second Night. Opening exercises. Slogan talk: "The Goal of the Human Family." Lesson: Chapter 36. "The Law of the Earth." Objective: The cultivation of love for our fellowmen.

1. How can the Gospel be used in human lives?
2. Do you love both man and God? How do you show it?
3. Does education help us to live the Gospel?

Activity Programme. Part Two—"Why are Stories Written."

Third Night. Opening exercises. Slogan talk: "Work Precedes

Development." Lesson: Review first half of the lesson manual—"God and Man."

Activity Programme. Part Three—"The Story Contest."

Fourth Night. Opening exercises. Slogan talk: "Recreation as a part of the Gospel of Jesus Christ." Lesson: Review remainder of manual—"Man and the Church."

Activity Programme. "Participation Night."

L. G. R. and I. A. W.

BIRMINGHAM DISTRICT CONFERENCE

WITH a record attendance of members and friends, the Birmingham District assembled for its semi-annual conference, April 30th, at the Handsworth Chapel, Birmingham.

A short preliminary programme was conducted by President Wheeler R. English at the commencement of the morning session, after which the Sacrament was passed to all the members present. The Priesthood and Relief Society then separated for departmental work under the direction of the visiting Mission authorities. Several members were advanced in and ordained to the Priesthood. Favourable reports were given of the six organized branches by the branch president of each, after which President James H. Douglas and Patriarch James H. Wallis gave words of encouragement and instruction to the brethren.

The report read by Elder Wheeler R. English during the afternoon session indicated that during the past six months the traveling Elders within the district had spent 7,766 hours in active missionary work. Eight hundred and seventy-three hours were spent in tracting from door to door, during which time 29,701 tracts, 406 pamphlets, 24 Books of Mormon and 21 other Church works were distributed to those "in search of truth." One baptismal service has been held in the district, at which two persons were baptized and confirmed members of the Church. The General Authorities were then presented and unanimously sustained. The remainder of the time was occupied by four local brethren, who forcefully discussed the conference theme, "The Word of Wisdom."

Approximately two hundred people gathered for the evening session. Sister Wallis and Sister Douglas spoke of their early Church experiences and the testimonies gained from them. President James H. Douglas spoke on the coming forth of the Word of Wisdom as a revelation to the Prophet Joseph Smith, and gave statistics showing the evils of disobedience. Patriarch James H. Wallis, the concluding speaker, discoursed upon the authenticity of the Book of Mormon, and the divine calling of the Prophet Joseph Smith.

A very splendid spirit prevailed throughout the whole of the

day, and everyone felt well repaid for their attendance. Very impressive musical numbers were rendered at intervals throughout the three sessions by the Birmingham District choir, the Handsworth quartette and Sister Muriel Hunter.

The conference was directed by President James H. Douglas of the British Mission, and the auxiliary meetings and their activities by Sister Rintia Pratt Douglas, consulting supervisor of the auxiliaries and president of the British Mission Relief Societies. There were in attendance also, Patriarch James H. Wallis, Sister Elizabeth T. Wallis and Sister Nettie L. Woodbury of the European Mission Office; Elder Leslie T. Norton of the British Mission Office; President Wheeler R. English and Elders Eliot D. Ward, Henry Groom and William A. DeHart of the Birmingham District.

ELIOT D. WARD, Clerk of Conference.

CHURCH WIDE NEWS

THE membership of the Aaronic Priesthood at the conclusion of the year 1932, totaled 74,271 as compared to a figure of 70,734 for 1931.

SIX travelling Elders of the North Central States Mission won the basketball championship of Sioux Falls and the friendship of hundreds of people, through their outstanding sportsmanship and physical fitness. Their activities have contributed in a large measure towards making the residents of Sioux Falls "Mormon" conscious.

FEELING that something should be done to aid missionaries and especially returned missionaries, the Liberty Stake of Salt Lake City have pioneered the way by appointing a special committee to consider missionary problems and to formulate a plan of procedure. A better equipped missionary personnel is expected as a result of the committee's organization and activities.

A FIVE-HUNDRED square foot exhibit showing the development and progress of the Church of Jesus Christ of Latter-day Saints, will be one of the displays in the Hall of Religions when the World's Fair opens at Chicago, in June of this year. Decision to definitely participate in the exhibition came following the recommendation of a special committee of investigation, appointed several months ago. The exhibit is being prepared by Avard Fairbanks, former Utah sculptor, and now director of fine arts at the University of Michigan.

FROM THE MISSION FIELD

Transfers: The following transfers took place on May 3rd: Elder Levi Hammon from the Manchester to the Birmingham District, Elder Thomas S. Harris from the Manchester to the Birmingham District, and Elder W. Fletcher Llewellyn from the Hull to the Bristol District.

Releases and Departures: Elder Elmo H. Lund of the Leeds, London and president of the Hull District was honourably released April 10th, and sailed for his home in America aboard the s.s. *President Harding*, April 27th.

Elder Leonard N. Giles of the Welsh, Hull and president of the Scottish District was honourably released February 1st, and will sail aboard the s.s. *Washington*, May 25th.

Doings in the Districts: *Nottingham*—Members and friends of both the Nottingham and Eastwood Branches paid a visit to the Park Museum in Wollaton Park, on Easter Monday, April 17th. Sponsored by the Nottingham Branch M.I.A., the outing proved a great success.

Bristol—Easter Monday outings, featuring outdoor games, were held in both the Bristol and Cirencester Branches.

A "Neal Social" was held in the Bristol Branch, April 15th, at which a reclining chair was presented to retired Branch President Henry E. Neal, as a token of appreciation for his long and faithful service.

Newcastle—Four persons were recently baptized into the Church by President Sylvan E. Needham in the Sunderland Branch chapel. Elder Roy A. Strong also baptized a candidate at Saltburn-by-the-Sea. Confirmations took place shortly after each service.

Sheffield—President Raphael C. Palfreyman baptized five persons at a service held April 29th, in the Sheffield chapel. They were confirmed members of the Church the same day.

Branch Conferences: Of the Doncaster Branch, Sheffield District, April 30th, The "Second Article of Faith" was explained under the supervision of the local branch presidency.

Of the Norwich Branch, Norwich District, April 30th. Fifty-six people present at the evening session enjoyed talks on the "Pre-existence, Present Life and Hereafter."

Of the Luton Branch, London District, April 16th. A happy reunion of members and friends heard the subject, "Life of Christ," interestingly explained.

Of the South London Branch, London District, April 23rd. An inspiring series of talks on "Prayer," marked the evening service.

Of the Plymouth Branch, Bristol District, April 9th. A large audience listened to the interesting stories of the "Builders of Modern Zion," told by the local members. The conference served as a dedicatory service for the newly acquired branch hall.

Of the Cheltenham Branch, Bristol District, April 16th. "The Restoration of the Priesthood" was enlarged upon by the Sunday School members in the morning meeting, while "The Power of Sacrifice" was considered at the evening service.

Of the Cirencester Branch, Bristol District, April 23rd. The largest audience in the history of the branch participated in the development of the theme, "The Book of Mormon."

Of each of the eight branches of the Newcastle District, during the months of April and May. Each branch fostered special programmes, which were exceptionally well attended.

A DEED AND A WORD

A LITTLE stream had lost its way
 Amid the grass and fern ;
 A passing stranger scooped a well,
 Where weary men might turn :
 He walled it in, and hung with care
 A ladle at the brink ;
 He thought not of the deed he did,
 But judged that all might drink.
 He passed again, and lo ! the well,
 By summer never dried,
 Had cooled ten thousand parching tongues,
 And saved a life beside.

A nameless man, amid a crowd
 That thronged the daily mart,
 Let fall a word of hope and love,
 Unstudied, from the heart ;
 A whisper on the tumult thrown,
 A transitory breath—
 It raised a brother from the dust,
 It saved a soul from death.
 O germ ! O fount ! O word of love !
 O thought at random cast !
 Ye were but little at the first,
 But mighty at the last.

CHARLES MACKAY.

DEATHS

ARUNDEL—Sister Harriet Ellen Arundel, a faithful member of long standing in the Cheltenham Branch, Bristol District, passed away April 14th, after a prolonged illness. President Russell S. Ellsworth dedicated the grave.

WHITEHEAD—Brother Charles E. Whitehead, aged eighty-six, whose diligence is remembered by the older members of the South London Branch, London District, died March 18th.

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PUBLISHER: JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1

PRINTER: JAMES FOGGO, 27 PARK LANE, LIVERPOOL

EDITORS: JOHN A. WIDTSOE, 5 GORDON SQUARE, LONDON, W.C. 1, AND
 JAMES H. WALLIS, 2 DOUGHTY STREET, LONDON W.C. 1